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MODERN ÆSTHETICISM.

The materialistic thought of the age resents all advances in the direction of the transcendental and the ideal, and uses the immense brute force it at present possesses, to drag everything down to its own level. Hence it dislikes those who withdraw themselves from the vulgar race for wealth or from the unhappy competition for social precedence, to give attention to the only true source of human happiness, the leading of a life in accordance with the highest spiritual ideals the mind of the individual can grasp.

Few possessing any appreciation of art culture, can traverse the streets of London without feeling repulsion to the picture which the great city makes of itself in most of its buildings, its advertisement boards, and its handiwork relating to external life. The coarse nature of the ideals of savages as represented in their carved images is apparent to every eye, but the coarse nature of home ideals can only be revealed to the general consciousness by experience of something better. As a nation rises in the scale of civilisation, so does it rise in realisation of beautiful ideals. Materialism, however, opposes all advances in new grooves in the direction of the ideal, hence the ridicule showered of late upon modern æstheticism by the press and by the stage. A new advance in art culture may here and there degenerate into a craze, but putting aside such exceptional instances, the new movement has already done much to improve and beautify many an English home, and in not a few instances at considerable saving of expense. Take dress for example. A vulgar woman may load herself with precious stones and make herself a veritable walking Golconda, without being able thereby to produce so pleasing an effect to the cultivated eye, as another possessed of art taste is able to do with simple materials at the cost of but a few shillings.

The same materialistic prejudice which fights against Spiritualism, battles also against Æstheticism, consequently the latter deserves support wherever it is possible to give it. Mr. J. A. Campbell, in his last pamphlet, written at his

Highland home, advises men to "make for righteousness, order, and love; doing justly, considering birds and lilies, giving alms of such pure and pleasant things as we have." Likewise do we now plead for more considering of birds and lilies, the taste for such consideration being too much crushed out by life in large cities, in which low aims and soul-destroying ambitions occupy too much of the attention of the children of error, who see not that even if successful in their competitive strife, they can but become the possessors of Dead Sea apples, fair to the sight but ashes in the grasp.

THE WITHERED HAND.

Our printer, Mr. Arliss Andrews, Museum Street, London, informs us that he knows the surgeon who wrote the following narrative, published in *The Central Express*, and believes in the trustworthiness of his utterances:—

Thirty years ago I was considered one of the first surgeons in London. Though a young man, my skill was widely acknowledged, and I had located myself in a fashionable portion of the West End. In one night all my hopes of future fame were blasted, and this hand that had once so deftly wielded the surgeon's knife, became powerless and withered. It was the 27th of June, 18—. I was about retiring, when a loud ring at my night-bell informed me of further work. On opening the door I found two gentlemen, one a brother professional, with whom I was well acquainted, and who earnestly desired me to accompany them to the bedside of Mr. A——, of Portman Square. I started with them at once, and on the way thither my friend Doctor F. gave me the history of the case. The patient who was an elderly gentleman believed that he should die at a certain hour that night, and that the spirit of his father would be present to call him away. It was reported that the same thing occurred for many generations at the hour when each male member of the family had completed his sixtieth year. Doctor F.'s idea in summoning me was, if possible, to place the patient under the influence of chloroform, the use of which was not so widely known then as at present. Previously to coming for me he had administered a dose of morphia, and on arriving at the house we found him under its influence and sleeping quietly. As the fatal hour approached, having arranged our instruments and carefully examined the surroundings, we sat watching on either side of the bed. It now wanted but a few seconds of the time. I

placed my hand on the patient's pulse, who was still calmly sleeping, Dr. F. holding his wrist on the left side. Not a sound could be heard except the ticking of a small clock on the mantelpiece, and the regular breathing of the patient. Just as the clock chimed the half-hour, I raised my head and perceived close to the mantelpiece the figure of a portly old gentleman looking steadfastly at the recumbent figure on the couch. I sprang forward, wishing to grasp the intruder by the arm, but instead of my hand coming in contact with a human being, there was nothing there; the figure had vanished, and my right arm fell to my side completely paralysed. At the same moment I heard Doctor F. exclaim "Dead!" and turning to the bed, I found that, true enough, our patient had ceased to breathe, his heart had ceased to beat for ever, and my active career as a surgeon was closed.

J. H. F., 1881.

VICTOR HUGO'S HABITS.

Future historians may find in the habits of two of the most brilliant, but wayward geniuses of the century—Carlyle and Victor Hugo—many points in common of which the outside world know but little. Both, in spite of their at times democratic utterances, are essentially aristocratic and exclusive in their sympathies and aims; but it is in their daily lives that even more resemblance is to be found. Both of them lived by rule, which unforeseen events were never permitted to disturb. Victor Hugo, for example, is absolutely invisible to all up to three in the afternoon. He breakfasts alone, and works steadily, both before and after. At three o'clock, in all weathers, he goes out—if fine, on foot; if wet, like Carlyle, in an omnibus. He takes the first street or the first omnibus, regardless of its destination, and continues to walk or ride for three hours. Throughout this time his mind is actively engaged in composing poetry. On his return he devotes himself wholly to his family, in this respect, perhaps, differing from his English anti-type. He enjoys the society of friends, and generally has two or three, sometimes more, to dinner.

At ten o'clock he goes to bed, and the next morning when he rises he sets himself to write with a reed, or more often with a lucifer match, the verses he composed on the previous afternoon. Sometimes he will write down in this way upward of 500 or 600 without a pause, so accurately are they held in his memory. At the age of eighty few men can boast of

greater vigour of intellect or of body. The literary executors of Victor Hugo, if they are charged to publish all he has written, will have no light task. For years he has been a ceaseless worker, and his manuscripts, which for many years were deposited in the vaults of the bank of Belgium, have of late years been in the author's own keeping. At present they fill three enormous trunks, or rather packing cases, which follow him wherever he goes, and form by far the largest portion of his luggage. A good deal of what he has written, notably a continuation of *Les Chatiments*, has lost most of its point; but as may be seen from his two most recently published volumes, though both were written many years ago, he will leave behind a vast quantity of prose and verse which must possess more than ephemeral interest.—*Glasgow Herald*.

Correspondence.

Great freedom is given to correspondents who sometimes express opinions diametrically opposed to those of this Journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.

THE PSYCHOLOGICAL SOCIETY OF PARIS.

Sir,—In the *Revue Spirite* for December we find, in a summary of the work accomplished by the *Society of Psychological Studies*, at Paris, for the month of October, the following remarks, which conclude the article by the secretary:—"As you see, the work accomplished during this month has been excellent: to deny that the Society is progressing would be contrary to all evidence.

"It is even probable that psychical studies at Paris are about to make real progress. The medium Husk is with us, and the phenomena that he produces are so strange to the observer, so astonishing, that they must be patiently studied in order to give an accurate description of them. The committee under which these special and consecutive *séances* occur, will not pronounce upon them until after long and severe investigation; the more the facts which it analyses merit its attention, the more careful must it be; it should indeed be the more reserved for the reason that, if true, they must destroy a multitude of scientific allegations which have passed as sacred truths." SCRUTATOR.

THE ABSOLUTE.

Sir,—I was delighted to find another article in the *Spiritualist* from J. K., and only hope that from time to time he may contribute more.

I have been asked by friends to define what is meant by the "Absolute," but was unable to give a concise definition. Would "J. K." kindly do so? Would he also oblige by giving the address of Miss Chandos Leigh Hunt, as I would like, if possible, to follow his recommendation to get her manuscript which he mentioned in July? INQUIRER.

Edinburgh.

PSYCHOPATHY.

Sir,—Will you grant me a small space in your valuable paper to make the following statement of facts?—For some weeks, I was troubled with a very severe attack of bronchitis. I was so ill I was obliged to take to my bed. Being advised to seek the aid of Mrs. Davenport, healing medium, of 23, Dorset Street,

Gloucester Square, I did so, and after a short course of her treatment I experienced great benefit, and am now able to be about and enjoy good health, all the dangerous symptoms having disappeared. I would advise all other sufferers to seek her valuable aid.

CATHERINE PAUL.

380, Edgware Road, London.

FUNERAL REFORM.

The abolition of the dismal trappings at present in use at funerals, is a good step to encourage; the gloomy theatrical properties at present used tend to establish false ideas about death, to oppress the minds of the young and the unthinking, and sometimes to throw upon survivors who cannot afford it, an expenditure which might have been applied in a better direction. We should be glad to aid those who are promoting funeral reform, by giving publicity to their plans. How many associations exist for promoting improvements in funerals, and what are their addresses?

In giving his name as one of the presidents of the Church of England Funeral and Mourning Association, the Archbishop of Canterbury states that he shall do all he can to promote the success of the movement. The society aims at cheapening, simplifying and christianising funeral ceremonial to the discouragement of feasting and treating, and the entire disuse of crape, scarves, plumes and mourning coaches.

CONDITIONAL IMMORTALITY AND "ELEMENTARY" SPIRITS.

IN TWO PARTS—PART I.

We are indebted to the Theosophists, as they are also to Spiritualism, for bringing forward knowledge in the psychological sphere which had been long an utterly dead letter to the average Englishman, and still more so to the average philosopher, much as we are indebted to him who believes that he has fathomed the depths and the heights of nature with his scalpel, his telescope, his spade and hammer, and most of all with his own wonderful brain-power and self-esteem.

We, however, continue to rejoice in the belief that the theory of the "elementary," the "astral man," in other words, the spiritless soul, as held by the Theosophists, is indeed the veriest unproved theory possible; and under whatever forms or subdivisions theories on the body, soul, and spirit may be now elaborated, this is certain, that the theory of the spiritless soul never has been, and never can be put before us more characteristically or more austere, if at the same time with more honest conscientiousness, than it was by Col. Olcott, president of the Theosophical Society,

in his article of December 7th, 1877, in your Journal, when he astonished his old acquaintances, the Spiritualists, with his opinions about "elementaries," who, he said, were either men still in the flesh, who were merely "souls," who had "lost their *nous* or immortal spirit," and were no longer trinities, but only dualities. Or, if they were not the spiritless souls of men in the flesh, the "elementaries" were Col. Olcott's alleged beings already in the next world, who had been formerly men, but who, having lost their *nous* or spirit, generally before death, and then bodies of flesh also by death, were reduced to a single principle, that of "soul" only, spiritless soul, which must soon be "annihilated," in other words snuffed out. "Man is taught," says Col. Olcott, "that he must save himself from annihilation." And he further alleges that "the whole range of mediumistic physical phenomena is produced by 'souls' embodied or disembodied." In other words, by souls, whether in the flesh or out of it, who have lost their immortal spirit. "From whom the divine immortal spirit has shrunk in horror."

Strong asseveration, however, never yet proved truth. And yet these opinions of the Theosophists are not left a mere theory, and are really much less shocking than those of certain men holding certain Western views. Here are sentiments uttered by a clergyman of acknowledged talent and of importance in position, at a late missionary meeting: "The simple answer," he said, "to those who are talking about the salvability of the heathen is this—they are unholy, and become more and more so, and those who live unholy lives must necessarily pass into an unholy, and therefore into an unhappy *eternity*." Shades of Pythagoras, Sakya Muni, the great Buddha, Socrates, Plato, Virgil, Antoninus Pius, Marcus Aurelius! What strange ideas are these, to those who believe in a God who is the Great First Cause, our own Cause, our sole Cause, who alone is accountable for the existence of men and angels. That God whom Copernicus, no Eastern sage, has shewn to be a God of a Universe essentially of order and equilibrium, which last word means justice! No, no Eastern soul has ever been raised so high as Copernicus by *knowledge*.

Now the above words of a clergyman I do not give as a specimen of Bible doctrine. God forbid! I believe them to be quite untenable as such, but I give them as a theory, the theory of a clique. And surely the theory alluded to of the Theosophists is that of an

angel of mercy compared with the other; though it certainly does not abound in mercy, and is as much the theory of a clique as the other. Both seem to have a like origin, certainly not in each judging others better than themselves. And both lay their index finger on individuals whom they distinctly mark out. First their noble selves, and next, a very large lot indeed of outcasts, though there certainly is a difference in quality, if not in quantity, in their respective adjudications and denunciations. But the number of theories in the world is in proportion to the cliques; not least the theories concerning the future of man, many of them so diverse from each other as to show, if nothing else, how far man is still from any real knowledge, not only of the absolute, but of questions of the most vital importance concerning our nearest future. I need go no further than to say that the beings in fluidic life, which the Theosophists, from a Hindu point of view, call "elementaries," or *spiritless* souls, the Bible, the expounder of Western thought throughout, actually calls *spirits*, though the term may be supplemented by the adjectives, *evil, lying, unclean, &c.*

Now, if this doctrine of the existence of souls without the immortal spirit should be a general doctrine of the Hindus, which I believe to be very far indeed from the case, though it may be held by the exclusive, self-righteous Brahmins, we must remember that the Hindu religion, as a whole, since the Buddhist wrench from its bosom on account of its exclusiveness, now embraces but a moderate portion of the inhabitants of Asia, and is by no means the general index of Eastern thought.

The doctrine of spiritless souls is certainly not held by the Chinese, the majority of whom worship the spirits of their ancestors, and to whom the propounding of the idea that their ancestors had lost their immortal spirit, would be an offence that could not but arouse a very vast amount of "celestial" wrath indeed.

The doctrine of spiritless souls is not certainly that of the Buddhist. Col. Olcott says: "The indiscriminate attainment of immortality would be contrary to the analogies of nature, and repugnant to the idea of justice." The Buddhist does not think so; he thinks that the same ultimate destiny is allotted to all men. Col. Olcott says: "The survival of the fittest is the universal law." The Buddhist thinks that all men, God's noblest work on earth, are fit to survive; and that the soul, instead of its being probably annihilated through getting

worse and worse, improves by time, and is only annihilated because of its improvement. His most earnest prayer to Buddha is something like this:—"Take, I beseech thee, my holy spirit from my long-suffering soul when the latter is sufficiently purified, that it may be freed, at length, from the trials that it has to undergo both in fluidic and flesh life. Let my heartaches end; and may the thousand different ills that my soul is heir to pass away! Oast away from my holy spirit, for once and for all, this loathsome matter of my soul, which marks my sad identity through all my many changes, and may my holy spirit be absorbed, as soon as may be, in Nirvana, for ever!" In fact the Buddhist's prayer for release of the soul attached to the spirit, is, in effect, the Theosophist's threat of annihilation to the alleged spiritless soul. For Col. Olcott is probably right when he says: "The immortal spirit—that cannot be lost," but at the same time the Colonel believes that this immortal spirit was once in the possession of all these spiritless souls, before they lost it by physical mediumship or otherwise. I would here remark that, supposing the eventual death of the soul of any, or many, or even all, to be a true doctrine, it is great presumption and childish vanity for any finite being to predicate who are the already lost, in the short and unequally allotted trial of one single earth life.

There is, however, another view of Nirvana among the Buddhists of the present day, which may be, perhaps, more rational than the other. The prayer of many of them is now said to be "That their souls may grow more and more purified, so as to become, at length, *fit* receptacles of their divine spirit, which is a spark from the Eternal; and that their souls having attained perfection by a perpetual increase in virtue, may, conjoined with their immortal spirit, spend an eternity in meetly doing the behests of the Eternal." This view assumes the universal *improvement* of men's souls, instead of the idea of a vast proportion of the souls of men being destined to *deteriorate* until annihilation comes upon them, in consequence of their unfitness to survive, as imagined by the Theosophist. Probably this latter Buddhist view of the universal improvement of the soul and its eternal retention is held by the present enlightened Emperor of Japan, for certainly, in his late public invocation of his ancestors or predecessors to assist him in inaugurating a national assembly, he did not address any of them as "elementaries" on so solemn an occasion, although there can be no

doubt that many of them were physical mediums when living.

Now, whichever of the two above-named views of Nirvana the Buddhists may hold, there are two things in which both parties agree. First, in the doctrine of progress, through incarnation, not for a chosen few only, but for all men. And secondly, in the retention throughout the whole of their progress, of the divine spark, that atom of the immortal spirit of Buddha which was allotted to each at their souls' beginning, and which continues with them through every evolution, and will remain with them, as one party believes, for ever. Or until the absorption of that atom of spirit which renders the immortal spark back to Him who gave it, as believed by the other party.

This belief in the retention of the spirit, and in the certain progress, and ultimate triumph of every individual soul, through successive reincarnations, as held by the Buddhists, though it be but the triumph of shaking off an impediment, an incubus, is the religion which greatly surpasses all others on the face of the earth in the number of its followers. More than a third of the inhabitants of our globe are Buddhists; and yet they make but little effort to propagate their views. So we see if there be any truth in the apothegm, *Vox populi, vox Dei*, their salient position cannot be ignored.

SCRUTATOR.

SPIRITUALISM has as yet made no progress in Calais and Boulogne-sur-Mer.

DR. J. M. PEBBLES has postponed his visit to Australia, Professor William Denton being already on a visit to that colony on a lecturing tour.

DR. PURDON, after a three weeks' visit to London, has left for the Channel Islands, and he will probably return to India early in the year.

THE *New York Times* announces that Mrs. and Miss Woodhull and Miss Claffin have arrived in that city, and will shortly begin a lecturing tour.

THE President of the Theosophical Society has been working for some time past at the establishment of Buddhist schools in Ceylon and Southern India. He is therefore extremely popular among the natives, but has at the same time brought forth expressions of ecclesiastical irritation.

LORD CRAWFORD has as yet been unable to trace the stolen remains of his father. The celebrated sleuth hound, Morgan, has been called into requisition in the endeavour to trace the body, but so far without success. The weather has been too frosty in Scotland as yet to give the dog a fair chance.

THE *Channel* newspaper at Boulogne-sur-Mer, gives frequent notices of matters connected with psychology.

A CORRESPONDENT writes from Toulon that if, as Theosophists assert, the Spiritualism of the West is in its infancy as compared with the Spiritualism of the East, the fact ought to be known, and they ought to give the most exact proof that such is the case.

JOHN VARLEY,

THE FOUNDER OF THE WATER-COLOUR SCHOOL OF PAINTING.

BY HENRY G. ATKINSON, F. G. S., AUTHOR OF
"LETTERS TO MISS MARTINEAU."

I am asked to furnish some few notes in respect to the celebrated water-colour painter, John Varley, with whom I was intimate. John Varley was a remarkable man in many ways and of many minds, and is generally referred to as the founder of the School of Water Colour Art. The works of his latest period were very effective and highly appreciated, for he had invented the means of giving a more powerful rendering of his landscapes, which he humorously explained in this wise:—"You see," he would say, "I just call at my doctor's and get some of the paper in which his assistants wrap up the bottles; this I paste on an ordinary mount. I then go to my baker and purchase some of the brown paper generally used for putting round his biscuits and buns; this I paste over the doctor's paper, and the baker's brown paper forms an already toned basis for my colours. When I want a high light, I rub up the place in the baker's paper down to the white doctor's paper. I make my drawing in brown, which afterwards I tint over with the requisite colours; thus I am able to work rapidly and to produce the powerful effects you admire, and which give to the water-colour drawing more the character of an oil painting."

Varley was an astrologer, but mostly gave his divinations without drawing the usual figure, and he seemed to arrive at his conclusions more by insight than from the conjunctions and influence of the stars. I have heard him name particular incidents in a stranger's life most correctly. The most remarkable instance of such life-reading-insight, so to term it, is recorded in the autobiography of the famous Swiss historian, philosopher and philanthropist, Zschokke, not the mere reading of the present thoughts of a chance stranger, but events in the past life long latent in the memory.

My first introduction to Varley was in the Water Colour Exhibition. I had purchased one of his most effective drawings, still in my possession, and was introduced to the artist, who shook me heartily by the hand—he did all he did heartily—and asked me about my birth. Then he said, with all earnestness, that our relative conjunctions were so and so; that crossing that, and coming into conjunction with so and so, or the like; he surprised me not a little, and the more so when he concluded that I was destined at that time to be the purchaser

of one of his most happy productions, also to be his friend for life, and do him much valuable service; and so it actually happened.

At that time Varley was about forty-five; he was of a stout figure in "the fifth age of life."—"And then the justice in fair round belly with good capon lined," but not with "eyes severe," or "beard of formal cut," for he had laughter in his eyes, a genial word and smile for all, and no hair on his face.

Then from the artist and the astrologer we must turn to the mechanic and inventor. His inventions were all ingenious, but never practical, and on them he lost the money gained by his painting, and friends often suffered along with him. One of his latest ideas was to prevent the noise in cabs by having double wheels, one a little in advance of the other, so that the cab would always be resting on a level, as it were, and so prevent the fall and rumble, but this invention too went to pave the hall of good intentions.

But I must not prolong the story to which his nephew, the present Varley, the celebrated electrician, and deeply divining Spiritualist, gives a special interest. "Young artists," he would say, "purchase some of my small effective bits, and think to be able to do the like; but they must purchase the genius of John Varley, rather than seek to copy his work. Now there is John Brown," he added, "a clever painter in some respects, but he wants as much talent again to make use of that which he has." Varley used to tell stories of his friend Blake the painter, and Mrs. Blake, how the two sat naked in the garden in primitive innocence and simplicity, as with Adam and Eve before the fall. There are many more little anecdotes and incidents I could relate of this remarkable man, who used to come to me continually with his folio of drawings to show, saying, "You see, Mr. Atkinson, it takes me more time to sell the drawings than to paint them." The market value of those drawings now, is six or seven times the amount that was given for them. I had a great many, and still possess some of the choicest specimens.

HENRY G. ATKINSON.

4, Quai de la Douane, Boulogne-sur-Mer.

THE late Mons. C. G. Hue advocated the following doctrine:—"For faith—God. For feeling—Prayer. For restraint—The Conscience. For law—Charity. For belief—Immortality. For aim—Perfection."

NEXT Sunday evening Miss Keeves will give a trance address at the Ladbroke Hall, Notting Hill, and this (Friday) evening, at seven o'clock, Mrs. Olive will give a *séance* in aid of the fund for carrying on the services.

A PHILOSOPHY OF MATERIALISATION.

By JOHN E. PURDON, M.B.

For the last five-and-twenty years attention has been particularly turned to classes of natural facts which the history of Philosophy, embracing one hundred times that period, proves to have been ignored by the vulgar as of any practical importance, though it is evident to a close student that the Masters and Teachers of the race were very well acquainted with their value as instruments of instruction, and indeed of subjugation. The study of the nature of these facts has unfortunately, up to the present, been pursued by but a limited class of the community, who have called themselves Spiritualists, on the ground that they are entitled to do so from their belief that the spirits of the dead are active agents in co-operation with mundane bodies in the production of the said results, which include the whole range of uncommon human activities, from knowledge of events before they have occurred to the most trivial disturbance of a nervous system, with an external expression of the same in terms of disorder; the prophet and the cup-tosser who divines by the aid of tea-leaves being the extreme poles of the graduated series of human agents on the mental or immaterial side, while the chain is extended from certain slightly disturbed hysterical girls back to the powerful medium who can, like the Witch of Endor, call up the simulacrum of our departed dead, whose image faithfully cherished and not forgotten, bears comparison with that of the presentation with which it is so far outwardly identical.

The records of the twenty-five centuries that have rolled over the struggling mass of thinking men have carried forward the same, the very same, unsolved problems and unanswered questions, Whence? What? Whither? from generation to generation; but only in our day has it been given to man to attack them and attempt their solution in terms of *himself* from the experimental and scientific side. They were solved long ago from the moral side for all time in terms of *HIMSELF*; the eastern races which founded philosophy possessing sufficient inherent vitality to bring it to its crown and efflorescence before the process of ethnic decay set in, with its retrograde changes, and I suppose neglect of speculative truth.

We have now been given us the task of solving the physical problem of the universe in terms of our own nature, and, in the disorder presented, we have to look for the data which will enable us to find not so much the law of disturbance as the law of that which is disturbed. Assuming in man a parallel constancy to the laws of nature, essentially unvarying, we have in the discussion of the disturbances observed to find the key to that assumed parallelism, and in that the recognition of the metaphysical truth that the universe is what it appears to be because man is what he is—that the universe is moulded for and by man just as man's physical body is the outcome of universally acting influences.

I cannot conceive a more general solution of the problem of the universe than the establishment on unassailable grounds of the fact that Man and the Universe have grown up together in and for one another, the relation being one of reciprocity existing through the common possession of that universe by the Race, the individuals of which can discuss it on equal grounds, its surest claim to stability resting upon their unquestioning acknowledgment of a common possession; and *per contra*, man's firmest ground of faith in himself and the reality of his own efforts being found in the sympathy of his fellow-men, and their acknowledgment that, things being equal, they must have behaved

in a similar manner to him under the guidance of similar influencing causes, originating either from without or within, but derived from that common possession which is Universe in one aspect and Subject in the other; that is to say as Thing or Thought is arbitrarily chosen as the qualitative standard of definition of the Real.

The disturbances called Spiritualistic with a physiological side to them ever and always, though sometimes difficult to identify, afford ample scope to the methods of modern science for their application towards the reduction, within the domain of order, of classes of events of paramount importance to be understood, if either a quiet indifference, a blatant nihilism or a rampant Spiritualism is not, for the next generation or two, to overcloud the religion which is dear to us from association, and which we hope to see remain the unchallenged birthright of our children.

I proceed to consider some of these typical disturbances, but at first mainly after the method of physical analogy.

There are two classes of facts which at once strike the investigator into the phenomena of Spiritualism as presenting features so absolutely unrelated to all appearance that their reduction under a single generalisation is never seriously attempted, but is handed over to the metaphysician as a matter which relates to words and to words only. I allude to those manifestations in which the natural body of the medium is, in its modifications, a part or the whole of the phenomenon presented, and to those manifestations in which the so-called external world is to a greater or lesser extent influenced, the medium being apparently unchanged in any way.

The typical example of the former is the construction of a part or the whole of a duplex body, and the typical example of the latter is the knotting of an endless cord.

The salient feature of these two natural occurrences is that the former leaves no permanent record while the latter does or may do so, which is quite as good for our purpose. The first is typical of the essentially fleeting nature of individual life; the second of the permanence of matter under varying aspects.

Two quite different schools of thought in their attempts to solve such mysteries have adopted on the one side the common-sense and rather dogmatic method, while the physico-mathematical critical and also dogmatic method has been followed by the other.

The paramount importance of the physiological-analogical method has not been officially recognised by either.

In the *Spiritualist* of May 30th, 1879, reference is made in the first page to a theory put forward some time since by Mr. W. H. Harrison, which appears to offer an easy solution to the difficulty of the duplication of form, freeing from bonds and other physical manifestations of related character. As Mr. Harrison's idea is bold and sweeping, and though crude may be supposed to derive support from such part of the *modus operandi* of physical manifestations as have come under the eyes of good observers, some remarks upon the subject will not be out of place here. After putting Mr. Harrison's views in his own words, which will show that his explanation, or rather suggestion towards an explanation, has no recognised ground on which to rest from the known analogies of physical science, an attempt will be made to bring the phenomena of physical mediumship within the domain of law, startling, though the applications of the principles involved may doubtless appear to Spiritualists and Materialists alike.

Isolated facts in Nature, which maintain their existence through a breach of continuity in established generalisations, may very well be called miracles, but no occurrence into the production of which the human body enters as a factor being acknowledged by those who understand its workings best to be unnaturally miraculous, it is only in accordance with the spirit of scientific enquiry to substitute, if possible, an explanation where known principles receive novel applications, for one entirely provisional, and, in its detail, merely an expression in carefully chosen language of a difficulty which it professes to explain.

Speaking with reference to physical manifestations, Mr. Harrison quotes an article of his which appeared in the *Spiritualist* of May 5th, 1876, "as new facts exactly meet the requirements of the theory."—The following is a brief outline of the theory then proposed:—"I assume that what we call 'matter,' consists merely of surface effects with an infinity of phenomena beneath; for although the now prevalent scientific idea that matter consists of the infinitely rigid particles of Dalton, or of Sir William Thomson's vortex atoms formed in an infinitely elastic fluid," (*perfect fluid, i.e. one without friction*, he should have said) "is useful in physical research, all analogy and past experience tend to show that as knowledge increases our ideas of the extent of the universe, atoms included, will have to be widened." Then recurring to the idea that "matter consists merely of surface effects with an infinity of phenomena beneath," he says, "Let us then suppose what we know and see of the human hand to be the result of an infinity of underlying phenomena, comprising a certain amount of energy which we will define by the number ten. I assume that when a spirit-hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence abstracts, say, one part of energy from every portion of the medium's hand, thus leaving nine. This first stage in the creation of a spirit-hand I assume to produce an actual hand invisible to the human eye, yet capable of producing certain material effects." He then says—"I further assume that in the process of further materialising a spirit-hand, spirits can by will-power, or by other means, abstract more and more energy of different kinds, but in unaltered relative proportions, from every part of the hand of the medium, until say, five proportions of energy are left in the hand of the medium, and five proportions are in the spirit hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the medium and the spirit have been seen at the same time. Carrying this idea still further, I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium till at last we have, say, nine parts of energy in the spirit-hand, and only one left in the hand of the medium. At such a stage as this—which as yet has only been reached in total darkness—the hand of the medium ought to be invisible, while the spirit-hand is densely materialised. This may be the condition of things when mediums are released from bonds;" and in conclusion he goes on to say—"These ideas, I think, also explain how, while the hand of a medium is held in darkness, a welded iron ring with no joint in it is frequently threaded on to his arm." He winds up by saying—"From what has been said it will be seen that it is assumed that spirits can abstract energy from all parts of inanimate objects, as well as from human beings; that dresses, for instance could be thus duplicated."

Now, can this be called a physical theory of materialisation or other externalisation of energy? I doubt it greatly. It is, however, entitled to every respect as it is proposed by the man who has had more exact experience than any non-mediumistic person in England, by one, moreover, who, assisted by other educated men interested in such subjects, attempted to prove experimentally that medium *plus* materialised image exhibited a conservation of mass, in the weighing experiments undertaken with the object of ascertaining the variation of the medium's weight during manifestations; such at least being my reading of the main object of the research from the papers published on the subject. With due consideration and respect, I will therefore examine the above hypothesis, and make a few remarks preparatory to introducing what I consider to be the rational application of known principles to the difficulties of mediumship, without calling in the aid of any finite directing intelligence other than that of the individual whose nervous system is involved.

Mr. Harrison's first statement is that "matter" consists merely of surface effects, with an infinity of phenomena beneath. His second statement is that the result of this infinity of underlying phenomena comprises a certain amount of energy. His third statement is that this energy can be pictured in thought as removed in varying proportions by an intelligent being and manifested in another place. Though Mr. Harrison cites his theoretic considerations as finding an illustration and support in well-established facts occurring during manifestations of so-called spiritual power, including notably the variation in the weight of the medium, yet I cannot image that he confines the term energy as used by him to the potential energy of gravitation, for, if so, his attempted explanation would be without significance, as the weight of a body is no index of the amount of potential energy locked up and available in its substance, as for instance in the case of a loose and a coiled-up spring, which, having the same weight, are very different as regards the amount of energy they are possessed of; not to mention that finer energy stored up and more or less available in equal weights of zinc, gunpowder and fat bacon. Besides, he speaks of the energy as related to the phenomena underlying the "matter," which he regards as surface effects. How can we have experience of that which does not exhibit itself? Why call it out of its name? Why not say at once that matter passes or flows from one hand to the other, which is what is really implied? To be sure, energy is a thing as real as matter and having as real an objective existence, and this objective existence is only manifested by its doing work or its preventing work from being done. But the idea of work is not embraced by Mr. Harrison's theory at all. When therefore he makes energy pass from one real body to a body being constructed as its simulacrum or double, he introduces us to a form of energy which is neither energy of position (potential), nor energy of motion (kinetic), nor yet energy partly potential and partly kinetic, as is the case in the wave movement propagated through an elastic medium, consequently his hypothesis (apart from the *deus ex machina* he introduces), has, as yet, nothing corresponding to it in the continuity of thought and is therefore untenable as far as I can see; but in justice to Mr. Harrison, I must quote Professor Clark Maxwell when he says in his *Theory of Heat*—"We cannot even assert that all energy must be either potential or kinetic, though we may not be able to conceive any other form."

Nevertheless the body of a medium must be a source of energy, but of what kind and how?

It appears to me that the true way to regard the

fact of the variation of external order and the attending manifestations of energy, is after the analogies supplied by the physical sciences, and then to apply their methods with as little innovation as possible to the subject matter and data offered by our new Science.

Experience shows us that apart from a reasonable amount of exhaustion, the practice of mediumship is not destructive to life, so that we may say that at the end of the sitting when the medium has been restored to his normal consciousness and functional activity, matters are in just the same state as at the beginning of the *séance*, consequently a cycle of operations has been gone through, and, making abstraction of the machinery employed, work has been done in the room, such as the lifting of musical boxes, chairs, &c., and all the permanent record of the energy externalised, is the disorder produced. The great advantage of this method of regarding the question of mediumship is, that we are not called upon to state in so many words what is the force or physical cause which is in operation during the manifestations. The medium having gone through a cycle of operations, has all through manifested vital activities, so that, no matter how strange soever the results of these activities have shown themselves to be, nothing inhuman or unnatural has occurred; consequently we are justified in our endeavour to follow the vagaries of the animal economy through its various changes by the application of the argument by analogy from the better known to the less known, provided in this endeavour we do not contradict established principles or introduce hypotheses incapable of verification either by direct observation or deduction therefrom.

As physicists and physiologists have to deal with facts, and not with causes, we must be content to accept the mundane side of the situation, and we must in our first approximation attack the part of the problem that will bear the application of their methods of reasoning before we attempt those higher flights into regions the very existence of which is denied by them, from their neglect to provide themselves with appropriate instruments of analysis. For these reasons I prefer to start from the normal condition, and attempt to follow the physiological process round to the normal condition again by the application of known principles and the introduction of reasonable hypotheses, leaving out of consideration affairs which may or may not be intrinsic but which I am unable to grasp in a perfected conception.

Work is done in an extraordinary way by a medium; that is a matter of fact, and further, it is equally a matter of fact that it must be represented in terms of food digested by him, or by somebody else, which, at the start, was locked up within the limits of an animal body and which, under ordinary circumstances, would have been set free through the intermediacy of the muscular system, under the directive action of his will in each individual case.

The following quotations are from Dr. Bence Jones' Third Croonian Lecture on *Matter and Force*, and will show the reader the necessity of following closely the lines laid down for our guidance by great workers in the past, if our new branch of Natural Science is not to pass from our hands into those more competent workmen, actually before we have perceived its import and recognised that it is a complex of physics, physiology and biology in the widest sense of the term, not to mention it as the link between nature and spirit—a true metaphysic.

"Matters in a state of tension, and ready for chemical motion are constantly going into the body in the food and air. The quantity of active and latent energy

which goes in, ought exactly to balance the quantity which comes out, deducting that which remains latent in the chemical substances, or becomes active in the actual warmth of the body itself.

"The chemical changes of the matter within the body (that is, the decrease of potential energy or tension) give rise to different forms of motion. These motions appear as the functions or work of the body.

"By far the greater part of the potential energy or tension which goes in is ultimately changed into warmth. Other modes of motion, as electricity and mechanical work, take but a small part of the total income. The balance-sheet at present can give an idea of the form which the account will ultimately take; but it cannot tell the items with any approach to accuracy.

"Whatever form of motion or tension proceeds from the body, let us regard it not as created or destroyed, but as the representative and equivalent of that energy which went into the body.

"The different kinds of apparatus or organs which the animal possesses for the conversion of energy determine in what form of motion the expenditure of energy can take place."

I proceed to show that the above is a statement that the principle of conservation of energy applies to living beings in a particular sense as well as to inanimate systems in nature. These are said to be conservative systems, in relation to energy, when the mutual forces between the parts always consume or always perform the same amount of work during any motion whatever, by which the system can pass from and return to any particular configuration. When a conservative system has the position of its parts altered, on return to original configuration there is a restoration of actual energy equivalent to the work spent on the previous alteration of form due to expended energy, and this re-appearance is due to the exhaustion of the potential energy possessed by the system at the instant of the commencement of the return process, and which depends not upon the motion, but on the configuration of the system. In such a system the sum of the energies of motion and position equals a constant.

But to apply the principle of conservation of energy as thus expressed, to the physical system of the individual animal body, it is necessary that the criterion of reversibility be applicable. This demand is answered by the fact of nutrition; for an animal not only transforms blood energy into heat and work, but it also takes in food which the nutritive process makes part of the working system, whereby the actual work done, heat radiated, or potential exhausted, is, as it were, allowed to return instantaneously to the system *by another path*; otherwise, though the conservation of energy would hold universally in the living system, there would be an exhaustion of potential energy equivalent to dissipation of energy, as far as the individual was concerned, with the inevitable result, a tendency to death.

But, in consequence of *this moving equilibrium through exchange*, it is necessary in applying physical principles by the method of analogy to the study of vital phenomena, to consider the income and the outcome conjointly, and to remember that the animal system is truly conservative only in prospect of the expected supply which is to replace waste.

Thus, as the conservative character of an animal system does not depend alone upon its own intrinsic energy, but also upon that introduced from without, the work which it does or the direction in which it moves itself is indifferent, since all work done by an animal is represented by products of combustion, by ashes, in fact, cast out as worthless, but which ashes have their

counterpart in work wholly cut off from the system, and which thus supplies the *true physiological criterion of externality*.

The return to original configuration after work is not effected by the reversal of the acting forces which brought the changes about, but by *forces* which are such in virtue of the *directions* impressed on them in the process of organisation. That which exhibited itself kinetically is directly restored as potential energy in food and, with slight expense of preparation, worked up into the organism to assist in continuing, as an open process in time with termini at birth and death, that series of changes which in the inanimate world are either rhythmical or indefinitely suspended by occasional interference.

It is thus shown that an animal body is a conservative system in the ordinary sense of the word, that is to say a conservative system of matter in Space, only on the ground that it has already shown itself to be conservative in Time. Its own internal forces antagonistic to distortion or disruption, its vital cohesion, its molecular forces in fact, are as necessary to the manifestation of the energies introduced from without, as are the resistance of the boiler plates, the strength and the integrity of the safety valves, to the exhibition of the energy of combustion through the intervention of the pressure of steam, and so far the tissues and organs of the body form parts of conservative systems in the ordinary sense of the word: but on the whole, the living animal is conservative in space and time conjointly, in space in the present, through work done in the past and potential energy built into the system; in time in the knowledge and habits acquired in the past, the possession of the present as a theatre of effort, and in the future on the assumption that waste can be supplied, that there will occur no breach of continuity, for we must always agree on the assumption of uniformity.

I need hardly say that the introduction of the idea of time into the notion of a conservative animal system, does not involve the necessity for considering periodic replenishment of the animal's wants through the guidance of desires and instincts.

What is really implied, is, that the blood is a practically constant source from which material is drawn to replace that which has been worked off or wasted off without any useful resultant. The blood is thus the immediate time factor introduced, being *always* ready with its supply of potential energy as occasion may require. If molecular processes result in a certain expenditure with break-down of tissue, the blood is constantly making good such expenditure and loss in molecular processes equally complex.

The general idea is, that we must put the vital processes before us as the so-called molecular processes on a large scale, since we can never get inside any matter other than our own bodies, to know in a connected series of conceptions what goes on there. Action and re-action are equal, to be sure, here as well as elsewhere, so when I push the wall, the wall pushes me: now, while we are both pushing, I know pretty generally what goes on during my own sustained effort, but I don't know what goes on in the wall, as a wall, nor am I likely to know. Cohesion, molecular forces, &c., are nice words but what do they give me? When I try to pull the keeper from an electro-magnet I am getting nearer to an answer; there is a change going on which defeats my changes, but still the mystery of matter, if wholly cut off from the observer, remains.

I feel hopeless of effecting anything like a decently satisfactory reduction of the difficulties offered by mediumship, where the external world is influenced, if I do not make vital activities the type of all change in

the universe of the senses, and therefore I adopt that method.

The criterion of reversibility thus resolves itself in the case of a living animal machine into the test of its ability to go on acting as before, a sum of minute internal rhythmic processes connected with nutrition, replacing the actual dynamic reversal of an inanimate system: for such work as is done by an animal, being always real and positive, in the sense that it cannot be undone, is not to be regarded as a source of supply upon which the system can draw again, even though it may still represent a high class of potential energy, as, for instance, a weight lifted to a height. As it stands, it is as useless for purposes of nutrition as a sack of coals before it is exchanged for loaves of bread, and for all the conserved energy to be got from it by the work-doing animal, it might as well be a picture of a loaf. The rhythm of a Carnot's engine may be kept up by taking back the work already done, but if so, nothing else is done during its cycle of operations, so that it also, for all practical purposes, may be regarded as a picture, while it perfectly represents the principle of reversibility.

This shadowy engine does no real work, if we are to understand by the word "work" something essentially involving the idea of space, outness and otherness, for mere logical continuity in time is not the essence of our notion of Life, (or, if so, the sooner it is corrected the better), the true import of which is the doing of something while time is passing: it therefore serves to show us how rhythmic reversibility, involving merely the idea of time continuity, enters only as a single factor into the general notion of the vital process, while at the same time it affords us an easy stepping stone to the physical illustration of the truth that life without action, in an external world, is a meaningless abstraction.

There are no Carnot engines in the visible world, and if there were they would be useless, except they were of such a size as would require a modification of our powers, so that we might be able to apply them to the doing of work of too minute and delicate a character for our present capacities to compass, that is as we have a *conscious* knowledge of them—a very important reservation.

The engine that we use to illustrate the living animal must be a work-doing engine; but we may suppose that the wants, wishes and adjustments of the living engine, are ministered to by trains of work-doing Carnot engines of any convenient size, in any required groupings, and with either direct or reverse stroke, as these adjustments may demand. Working between a source of high class energy, and a condenser which engulfs but does not annihilate the energy removed or escaping from the system, which does not appear in the form of work, we can suppose any action performed with expenditure of the equivalent of that which is being conveyed into the system by a train of engines acting in the opposite direction. In fact, we can typically represent the two great processes of expenditure and supply, or waste and repair, by trains of such engines variously adjusted as to temperature, limits, &c., but all subject to the condition that they are reversible, therefore as perfect as can be conceived, and that they do their work *in time*, subject to laws of adjustment which we otherwise know as physiological principles.

The innumerable events of these two processes, in the great living engine doing work external to itself, can, when separately regarded, be pictured to the mind as two streams running in opposite directions at the same average rate. (I will show them afterwards combined in a unique manner.)

This view of the physical nature of life enables us to grasp the fact that even life itself on its physical side, is an exemplification of the law of action and reaction, but at the same time it enables us, from the subjective standpoint for which the world exists in terms of feeling alone, to claim the reaction as arising, not from the inertia of the matter which the materialist kicks along the street, and which the idealist says is only an appearance, but from the essential nature of effort itself, the healthy body being always supposed to be in a condition of equilibrium, with a mind to match, and cut off from all intrusive interference. When the animal machine is in motion its moving forces do positive work, and the resistances of the displaced points of application within the body having their elementary work negative, cannot present it as a sum to sense consciousness; but as a resultant in the external world is always the consequence of effort, resistance and inertia, the properties of formed matter go to the credit of the appearance, which is the manufactured article turned out from the laboratory of the senses. Action and reaction are therefore equal and opposite to the observer; work is done or wasted, and the laws of the phenomenal world are respected; but from the subjective side, effort is made consciously or subconsciously, and the possibility of its continuance or repetition is undertaken in a manner which, from the inner side of our nature, we are not yet able to grasp, but which from the objective standpoint we call the nutritive process from which on analysis we infer the existence of a system of continuity in accordance with the principles of which, in the unseen universe, there does exist that reverse stroke of our animal engine, the acknowledgment of the existence of which would cut the ground from under the position at present occupied by gross materialism.

I have purposely used physical illustrations in speaking of the life process, for reference to physical principles will be frequent and much simpler than to physiological details, of which we know little, though their sum total and outcome are familiar enough to justify one in constructing a rough-hewn theory of mediumship on the assumption of uniformity of plan with variety of detail.

(To be continued).

TWO SPONTANEOUS APPARITIONS.

To the Editor of "The Channel," Boulogne-sur-Mer.

Sir,—As you have invited "Experiences," I venture to send you what I can vouch for. My grandfather, while living at Ripple, in Kent, had upon the occasion in question invited to dinner with other guests, a very intimate friend, who lived in Deal. Everyone, with the exception of this gentleman, having arrived, and the butler still retarding the announcement of dinner, someone asked—"Who do we wait for, Admiral?" On being informed, he said—"Then you may have dinner in, for ——— arrived at the same time I did. He passed me at the gate and rode round to the stable." With that, dinner was served, and as they sat down, some wonder was naturally expressed as to Mr. ———'s non-appearance, especially as on sending to enquire, the groom denied having seen him. "That is nonsense," said the man who had spoken before. "He

passed me, riding his brown mare; though now I think of it he did not answer, only went straight on. It is one of his jokes, I suppose." While they were speculating as to what form the joke would take, a messenger from Deal brought my grandfather a note. Mr. ——— had fallen down in a fit as he was mounting his horse, and died a few minutes afterwards.

This story is a fact; and so also is the following. A young friend of mine was lost at sea, and upon the night of the accident—for he was swept from the deck during a tremendous gale in the 'Channel—my daughter, then paying a visit in the north, saw him, or his appearance, confront her, as she passed along a corridor to her bedroom, and my maid, going up to the room he had slept in the night before he joined, saw the same appearance, and though startled, took it in dim light for one of my nephews then visiting me, but who, when she ran downstairs in a fainting condition, she found sitting with me. My daughter did not write and tell what she had seen, neither did I of the strange appearance at home. She only spoke of it when she returned, and when the sad intelligence of the poor lad's death reached us.

Now, as neither my daughter nor my maid are nervous or imaginative, how can one explain away the manifestation? It remains only to believe that by some inscrutable power of will or sympathy, the spirit at the moment of death may appear—why, or wherefore, it is not ours to decide. We know so little that we may well admit our own ignorance in spiritual laws, and be content to accept what we cannot deny, much less explain. A GRANDMOTHER.

NEXT Sunday evening, at seven o'clock, Mr. Mac-Donnell will lecture at the Quebec Hall, Marylebone, on "The Birth of Christ." On Monday and Thursday, from two to four, Mrs. Davenport will give psychopathic treatment to the sick poor, free.

A PRIZE PUPPY:—*The Times* of last Saturday says that Dr. Forbes Winslow, at the Alexandra Palace Dog Show, carried off the first prize "in the puppy dog class." *The Times* is bitter, and its statement reminds us of a letter from a Buckinghamshire farmer to a distinguished scientific agriculturist to whom he felt under obligation for introducing a variety of swine: "Respected sir,—I went to the fair at A———. I found several pigs of your species. There was a great variety of beasts; and I was greatly astonished at not seeing you there." This may have been written in an off-hand manner, and without much consideration; as also another, by an illiterate farmer wishing to enter some animals at an agricultural exhibition, when he wrote as follows to the secretary of the society; "Enter me also for a jackass. I have no doubt whatever of gaining a prize."

THE ENGLISH TRANSLATION OF PROFESSOR ZOLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipzig in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zollner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

PLATE VI :—Experiments with Coins in a Secured Box.

PLATE VII :—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII :—Slate-writing Extraordinary.

PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

Mr. O. C. MASSEY'S PREFACE :—Professor Zollner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZOLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genia.

CONTENTS.

CHAPTER I :—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

CHAPTER II :—Henry Slade's first visit to Leipzig—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polaroscope—Flight of Objects through the Air—A Clue to Research.

CHAPTER IV :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

CHAPTER V :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

CHAPTER VI :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

CHAPTER VII :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at séances

an Argument against Trickery—A naive Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

CHAPTER VIII :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Fries's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zollner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

CHAPTER IX :—Theoretical—The Fourth Dimension of Space—A Miracle to Two-Dimensional Beings—The Experiments of Professor Hare—A Ball of Platinum introduced into a Hermetically Sealed Glass Tube by Spirits—An Experiment with Coins—Several Examples of the Passage of Solid Matter through Solid Matter—Clairvoyance—The Fourth Dimensional Theory explains Clairvoyance—The part taken by Slade's Soul in a Manifestation—The Spatial Widening of the Three Dimensional Circle of Sight to Clairvoyants—Why Bodies gradually become Transparent to Clairvoyants—Illustration in the case of Andrew Jackson Davis—The Criterion of Objectivity—The Influence of one Will upon another—Hansen's Experiments—The Philosophy of Berkeley applied to Spiritual Phenomena.

CHAPTER X :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

CHAPTER XII :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Goemann—Spirit Identity—Heavy Stones brought into the Séance Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

APPENDICES.

APPENDIX A :—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C :—Admissions by John Nevil Maskelyne and other Professional Conjurors—Houdin—Jacobs.

APPENDIX D :—Plate X.—Experiment with Sealed Cords and Endless Bands.

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